

Note from Workshop Facilitator

Good day,

As assigned, I have been thinking about our meeting in late May and how I might describe the Mission and Vision of the CICCUM based on the conversations I heard, the notes I captured and Pauline's summary of what she heard.

I have kept this on a fairly high level by not including the details of the site or even the programs or specific activities ... but rather to focus on what the Cultural Center may be known for in the future. The value of this is to "put a stake in the ground," so to speak, that will help focus your discussion about the mission and vision on Wednesday, August 20. I fully expect you will find a better way to articulate your vision for the Cultural Center than I have and I'm hopeful that this will be of use to you as you proceed.

It has been a pleasure to work with you ... I hope our paths will cross again.

Take Care,

Steve Christiano

CICCM VISION

In collaboration with
California Indian tribes...

Vision

It will be a center for
Indian people from
throughout the state to
come together, celebrate
and preserve their culture,
and promote the
continuation of their
traditions.

Mission

The mission of CICCM is
to preserve and
perpetuate California
Indian heritage, educate
others about California
Indians, and honor Indian
contributions to
California.

Vision

It will be a trusted source
for California students,
teachers, and families to
learn about the history
and heritage of
California's indigenous
people and
contemporary Indian life.

Vision

It will be a destination for
tourists from around the
world to learn about
Native American culture in
California.

From the American Association of Museum's book on mission statements...

On a Successful Mission Statement

A good mission statement conveys:

- how the organization relates to its publics and communities
- how it enhances the well-being of others and improves the quality of life
- who benefits as a result of its work
- what services it provides

Elements of a Mission Statement

It is generally agreed that the mission statement should have three key elements:

1. identification of the market, customers, clients, or those for whom services are provided.
2. the end or goal toward which services are delivered.
3. enumeration of what services are going to be provided.

Difference Between Mission Statement and Vision Statement

Peter Senge defines mission (or purpose), vision, and values in his book, *The Fifth Discipline*.

Purpose is abstract. Vision is concrete. Purpose is advancing man's capability to explore the heavens. Vision is a man on the moon by the end of the 1960s...It can truly be said that nothing happens until there is a vision. But it is equally true that a vision with no underlying sense of purpose, no calling, is just a good idea – all "sound and fury, signifying nothing."

*Museum Mission Statements: Building a Distinct Identity. Gail Anderson, Editor. Professional Practices Series. Roxana Adams, Series Editor. Washington D.C.: American Association of Museums. 1998.

FOR DISCUSSION: CICCMI MISSION STATEMENT

Who does it serve?

- California Indians
- Citizens of California
- People anywhere that want to know about California Indians

What does it do?

- Provide venue for learning and sharing
- Present exhibits and public programs
- Protect and provide access to cultural resources and records
- Promote cultural expression

Why do it?

- Preserve and perpetuate California Indian heritage
- Educate others about California Indian history and culture
- Honor Indian contribution to California

What is it about?

- California Indians
- Past and present
- Culture and heritage

What kind of place or institution is it?

- Heritage center
- Cultural resource center

Who is doing it?

- In partnership
- California Indian community
- California State Parks

Purpose Vision & Mission

Purpose:

The purpose of the Native American Cultural and Educational Authority (NACEA) is to promote the history and culture of Native Americans for the mutual benefit of the State of Oklahoma and its Indian and non-Indian citizens.

Vision Statement:

American Indians have endured countless challenges over the past several hundred years. Today's successes are a testimony to the enduring strength and vitality of Indian peoples and cultures. The Native American Cultural Center and Museum will create awareness among all peoples of the viewpoint, experience and contribution of American Indians.

Mission Statement:

In collaboration and partnership with the American Indian tribes and Nations, the NACEA mission is to communicate the story of the journey from ancestral homelands; nurture the creation of traditional cultural arts and their contemporary expression; and facilitate the ongoing documentation and discussion of Native American people's culture and history.



The Last Outpost by William Hammond Mathers Museum, Indiana University

Foundation Statement:

As a destination attraction, the Native American Cultural Center and Museum welcomes all visitors to explore the history, culture, traditions and experiences of Native Americans. The public education and performance programs, permanent and changing exhibitions, and events focus on First Nations in Oklahoma but are inclusive of all Native peoples throughout the Americas. By creating opportunities for established and emerging artists, the Cultural Center preserves traditional fine arts and crafts, song, dance and encourages the exploration of contemporary cultural expression. The Center will be a resource for the study of and a forum for the discussion of the Native American social, cultural, and justice issues past, present and future by providing access to information resources and dissemination of ideas through symposia, research projects and publications. While objects of cultural patrimony are not collected, we work cooperatively with the tribes and institutions to preserve Native American heritage. We collaborate with tribes and governments, as well as educational, cultural and community organizations at the local, state, national and international level to promote a deeper understanding among all people of the diverse Native American cultures.



Alaska Native Heritage Center

www.alaskanative.net

WELCOME

ABOUT

CONTACT US

PROGRAMS

EXHIBITS

EVENTS

PHOTOS

About the Center

An educational and cultural institution for all Alaskans, the Alaska Native Heritage Center provides programs in both academic and informal settings, including workshops, demonstrations, and guided tours of indoor exhibits and outdoor village sites.

Local residents and visitors to Alaska are introduced to Native traditions and customs of both the past and present. The Welcome House is a celebration of contemporary Alaska Native cultures while the outdoor facilities and sites allow the exploration of ancient tradition and the presentation of it from the past.



The Center is open year

Our Center provides a unique opportunity to experience Alaska's many diverse Native cultures location.

A brief history: In 1987, the Alaska Federation of Natives, the state's largest Native organization responded to the need for a community gathering place by unanimously approving the concept to establish a statewide Native culture center. The Alaska Native Heritage Center was formed a year and a half later as an independent non-profit organization with tax exempt status.

Our Mission: The Alaska Native Heritage Center is a gathering place that celebrates, perpetuates and shares Alaska Native cultures.

Who made it happen: The Center is governed by a 15-member Board of Directors, whose membership is drawn from Alaska Native corporations and civic and business groups; the majority of whom are Alaska Natives. A 30-member Academy comprised of Elders and Tradition Bearers is formed to help guide the Heritage Center staff in program and building design.

In facilitating the transmission of Alaska Native knowledge, heritage and tradition, the Center promotes self-esteem and pride among Alaska Natives. The Alaska Native Heritage Center improves understanding among all Alaskans and encourages appreciation of Alaska Native people and traditions, history, and contributions to Alaska.

- [Alaska Native Heritage Center Board of Directors & Staff](#)
- [History and Future](#)
- [Project Update](#)
- [Site and Facilities](#)

[[Back to 'Welcome'](#)]

Copyright 2000 Alaska Native Heritage Center. All Rights Reserved.

8800 Heritage Center
Anchorage, Alaska 99507



Alaska Native Heritage Center

WWW.ALASKANATIVE.NET

History & Future

WINTER

EXHIBITS

CHIEF OF CHIEFS

EDUCATIONAL CENTER

ANALYTICAL INFORMATION

COMPUTER LISTS

ARCHIVE

The Alaska Native Heritage Center is committed to maintaining the cultural integrity of all facilities, exhibits, and programs. We strive to nurture cultural and economic ties with indigenous peoples locally, in rural Alaska, nationally, and internationally.

The Alaska Native Heritage Center offers unique educational experiences to a diverse audience including Alaska Natives, Anchorage residents, students, tourists, and scholars. There is an emphasis on experiential, interactive learning that sets the Center apart from other institutions.

The Heritage Center undertakes cooperative programs with universities, schools and museums: local, national, and international levels, particularly in the circumpolar region. The winter education program provides both informal and scholarly learning for adults and youth.

During the winter months, demonstrations and instruction by artists and other Tradition Bearers, as well as courses in Alaska Native studies are taught in the studios and learning circles. Cultural events that parallel traditional celebrations in Alaskan villages will take place at the Center along with conventions, banquets, and other special events.

In the summertime, visitors meet Native tradition bearers, artists, and performers. They tour five traditional village sites, enjoy dance performances, demonstrations, exhibits, view a special film, encounter Native customs, or simply delight in the beautiful natural setting.

[[Back to 'About the Center'](#)]

Copyright 2000 Alaska Native Heritage Center. All Rights Reserved.

8800 Heritage Center
Anchorage, Alaska 99507
(907) 562-1000

Page 1 of 1

Mission

The National Museum of the American Indian shall recognize and affirm to Native communities and the non-Native public the historical and contemporary culture and cultural achievements of the Natives of the Western Hemisphere by advancing—in consultation, collaboration, and cooperation with Natives—knowledge and understanding of Native cultures, including art, history, and language, and by recognizing the museum's special responsibility, through innovative public programming, research and collections, to protect, support, and enhance the development, maintenance, and perpetuation of Native culture and community

The Heard Museum ... Your Doorway to the Southwest, Where Tradition Meets Today.

The Heard Museum in Phoenix, Arizona, is a private, non-profit museum founded in 1929 by Dwight B. and Maie Bartlett Heard to house their personal collection of cultural and fine art.

More than seven decades of history have transformed the internationally acclaimed Heard Museum into what *USA Today* describes as "the nation's most prestigious private Indian arts center."

The mission and philosophy of the Heard Museum today is to educate the public about the heritage and the living cultures and arts of Native peoples, with an emphasis on the peoples of the Southwest.

The Agua Caliente Cultural Museum is a non-profit tribal museum representing the history and culture of the Agua Caliente Band of Cahuilla Indians and other Cahuilla peoples.

MISSION STATEMENT

The Agua Caliente Cultural Museum inspires people to learn about the Agua Caliente Band of Cahuilla Indians and other native cultures. We keep the spirit alive through exhibitions, collections, research and educational programs.

Located in the Village Green Heritage Center
219 S. Palm Canyon Drive, Palm Springs, CA 92262

COMPONENTS OF A NAME

Focus / Subject

- California Indian
- Native American
-
- Native Californian
- Indigenous California
-

Kind of Place

- Cultural Center
- Heritage Center
- Museum
- Cultural Resource Center
- Curatorial Facility
- Education Center
- Interpretive Center
-

Official Status

- California State
- State

Special characteristics, associations, or language

- ???
-
-

Examples used by others:

- National Museum of the American Indian (NMAI)
- National Museum of American History (Smithsonian)
- National Museum of the American Indian Cultural Resource Center
- National Native American Indian Cultural Center (Irvine)
- Native American Cultural Center and Museum (Oklahoma City)
- Alaska Native Heritage Center (Anchorage)
- Marin Museum of the American Indian (Novato)
- Maidu Interpretive Center (Roseville)
- Malki Museum (Banning)
- Chaw'se (Indian Grinding Rocks State Historic Park)
- State Indian Museum (Sacramento)
- Antelope Valley Indian Museum (Lancaster)
- Home of the Wind Regional Indian Museum (Lake Perris)
- California State Railroad Museum (Sacramento)
- California State Mining and Mineral Museum (Mariposa)
- Golden State Museum (California State Archives)

DRAFT #1

TASK FORCE REVIEW OF 1991 STUDY

This draft summarizes the Task Force (TF) position on the issues discussed during the May 2003 meeting particularly for the six areas covered in the 1991 Study exercise.

When reading this draft, please keep in mind:

1. This is only the staff's understanding of the TF position after the workshop, so it is not necessarily accurate. Corrections and revisions are expected.
2. The drafted statements are based on
 - Discussion during the TF meetings in May and March
 - Conversation between TF members or comments made by TF members on an informal basis
 - Discussion or comments made by the proponents of SB 2063 prior to the creation of the Task Force
 - Language used in the 1991 Study and other planning documents, including Dr. Bernstein's commentary.
3. There were a few points made in the Study or subsequent documents that haven't been addressed yet by the TF. In these cases, some language that is consistent with other TF positions is included in the draft in order to solicit your comments. *These are in italics.*
4. The points are presented roughly in the order that they appear in the 1991 Study, and not in order of importance.
5. The boxes at the left are to assist you in reviewing the draft. Also, room has been left below each point so that you can easily write comments.
6. Since many of the points relate to or re-enforce points described elsewhere in the document, it is a good idea to read all of it before evaluating individual items.

TASK FORCE REVIEW OF 1991 STUDY – DRAFT 1

GENERAL

- ☐ ☐ ☐ Museum vs Cultural Center: The Task Force (TF) feels strongly that the word "museum" should not be used for the new entity it is helping to create. The 1991 Study documents that many Indian people objected to the term "museum," associating museums with dead things, cultural expropriation, and unwelcome surroundings. Since SB 2063 that established the Task Force uses the term "cultural center and museum," the term "cultural center" or "center" will be used in its discussions.
- ☐ ☐ ☐ Name: The name given to the TF and the project by SB 2063 -- California Indian Cultural Center and Museum -- was consistent with the recommendation in the planning documents to use the name "California Indian Museum". The TF recognizes a problem with its name in that the subsequent use of the "California Indian Museum" name by another organization has confused its origins. The TF may recommend the adoption of a different name. If so, legislation may be needed to make it official.

1. MUSEUM NETWORK AND A STATEWIDE MUSEUM

- ☐ ☐ ☐ Importance of a statewide cultural center: The TF affirms that there is an important role for a statewide cultural center that can represent and serve all California Indian people. A statewide cultural center can provide a central place and organizational support for Indian people from different areas to come together, learn from and honor each other. It can serve as a contact point for all people -- including school children, families, and scholars -- that want to learn about California Indians. And based on an economy of scale, it can create and maintain high caliber curatorial and research facilities that can be shared with smaller museums and tribes for preservation activities. Moreover, a successful statewide cultural center of high quality can make a compelling statement about the contributions of Indians in the past, present, and future of the State.

Disagree
Discuss
Concur

TASK FORCE REVIEW OF 1991 STUDY – DRAFT 1

☐ ☐ ☐

Importance of local museums: The TF acknowledges that cultural preservation and interpretation is best done in the local area of the people it attempts to represent and support. Local museums allow for more complete participation by tribes in the stories told, can reflect regional characteristics, and can serve its constituents on a frequent basis.

☐ ☐ ☐

California Indian Museum System: The TF acknowledges that the new statewide cultural center can and should serve as a resource for local Indian museums and tribes. Conversely, it should also draw upon the experience and knowledge of the local museums – particularly the tribal museums – in its own development and operation. This relationship will develop naturally even in absence of the formal structure recommended in the 1991 Museum Study, and can be extended and enhanced over time. As much has changed since 1991, *local museums should be again consulted* about their preferred relationship with the statewide cultural center.

☐ ☐ ☐

Priorities for Task Force: The TF realizes that it cannot attempt everything it might like to do given the limited start-up funds and uncertain financial future, and the wish to have a first-phase of the statewide cultural center completed within a few years. The TF will concentrate on the development of the statewide museum. A highly-structured organization of local museums will not be attempted at this time. However, planning and implementation of the statewide cultural center will include some networking of local museums and leadership in issues of concern to both. Whenever it is possible to conduct its development activities in a way that shares resources and information with local museums, it will do so.

2. SITE AND FACILITIES

☐ ☐ ☐

Indoor and Outdoor Facilities: The TF confirms the complement of indoor and outdoor facilities outlined in the 1991 study. These include exhibit areas, theater, lecture hall, store, art studio and gallery, classrooms, curatorial facilities, library, research facilities, exhibit preparation facility, traditional village area, native plant garden, playing

TASK FORCE REVIEW OF 1991 STUDY – DRAFT 1

fields, traditional meeting area, special events over-night area, and nature trail. Most of the TF felt that all of the facilities and the activities they represent should be located together at one place, so that the meaning of each is enhanced by its relationship to the whole.

- ☐ ☐ ☐ Site Characteristics: The TF recognizes that a natural environment with a strong "sense of place" is vital for a place that represents California Indians. Although no one site could include the diverse landscapes of California, land with natural features characteristic of one region can represent the strong bond between indigenous people and the lands they inhabit. Proximity to water is particularly important. Separation from visual distractions like traffic and buildings is desirable. The presence of cultural features like grinding rocks on the site would also make it more meaningful.
- ☐ ☐ ☐ Building Characteristics: The TF expects superb design that reflects Indian values. The architecture and site design should evoke respect for the cultures represented and be consistent with a modern image of California Indians. Inspiration should be taken from traditional forms and materials. Design, technology, and materials employed should be safe for the planet and for visitors and staff.
- ☐ ☐ ☐ Size: The TF envisions facilities of significant size, basically as described in the c.1991 planning documents. The previously recommended size - about 60,000 square feet on about 100 acres – might vary. The actual square footage and acreage required will be confirmed during the Master Planning process.
- ☐ ☐ ☐ Requirements of SB 2063: The TF acknowledges the direction given by SB 2063 to "site the cultural center within proximity of other cultural and historical facilities" and to "take into consideration the public accessibility of the facility." Although these directions can be applied broadly to include almost any place in California, there is consensus that a location remote

TASK FORCE REVIEW OF 1991 STUDY – DRAFT 1

from population centers will not be considered. Also, public transportation to the facility will be considered in site selection.

- ☐ ☐ ☐ Location in California: Most of the TF prefers a location in the central part of the State in order to equalize travel time from the far north and far south of the State. Some think it is more important that the center be located near a major population center, which suggests a Southern California location.
- ☐ ☐ ☐ State Capitol: Most of the TF sees value in siting the center in or near Sacramento because it has important advantages as the State Capital: 1) California Indians are accustomed to meeting in the capital city to conduct business of concern to multiple tribes. 2) School groups and families make pilgrimages to the state capital to "learn about the state's heritage," and Native American contributions should be included in this experience. 3) The visibility of California Indians amongst decision-makers would be enhanced by a significant cultural center nearby.
- ☐ ☐ ☐ Tribal Identity: The TF acknowledges that any site selected will be in the homeland of one or more California Indian groups. The home tribe(s) should be consulted about the development of the center and their presence acknowledged to visitors. At the same time, it is important that all California Indian tribes feel equally welcome and a part of the new cultural center. It may be a challenge to avoid over-identification with one cultural group or tribe in site selection and in development of working partnerships.
- ☐ ☐ ☐ Neighbors/Partners: The TF acknowledges that location of the cultural center will determine its neighbors, and will create or limit opportunities for partnerships with other organizations, agencies, and businesses. Some of these partnerships could include sharing of the financial burden of building or operating the center. In some cases, the location itself may also determine what funds are available, as with highway funds. These

TASK FORCE REVIEW OF 1991 STUDY – DRAFT 1

should be considered when selecting a site.

- ☐ ☐ ☐ Priorities for the Task Force: The TF is very concerned with the ongoing financial sustainability of the center once established. It recognizes that a seemingly wonderful site might not be economically supportable, and, conversely, that a site with a lot of associated financial support might not be appropriate for the center. The TF is committed to achieving as much of the above-described vision as possible, while considering economic incentives. An economic feasibility study will be conducted prior to making any commitments to a specific site. The TF may recommend a competitive bidding process for site selection.

3. ARTIFACTS AND ARCHIVES

- ☐ ☐ ☐ Resource Center: The TF confirms that an important role for the new Center will be providing access to and safekeeping for Native American cultural objects. It will also serve as a research center with documentary materials and library resources. Some TF members cited the National Museum of the American Indian's Cultural Resource Center as a model.
- ☐ ☐ ☐ Scope of Collection: The TF assumes that the Native American collections currently housed at the State Museum Resource Center will become the nucleus of a larger permanent collection at the cultural center. The center will not serve as an archeological repository, and will not house human remains and/or associated funerary objects. The collections shall include contemporary cultural objects. An Acquisition Policy will be developed for approval by the TF or other governing board for the cultural center.
- ☐ ☐ ☐ Collection Management Policies: The TF is concerned that the management of cultural objects at the cultural center reflect California Indian values as well as museum preservation standards. Collection management policies will be developed in collaboration with Indian

TASK FORCE REVIEW OF 1991 STUDY – DRAFT 1

cultural specialists for approved by the TF or other governing board for the cultural center. Some TF members feel that individuals will be more willing to donate their objects to the cultural center when they are confident that the objects will be taken care of in a manner acceptable to California Indians.

- ☐ ☐ ☐ Curatorial Facilities: The TF expects storage and exhibition facilities to meet high standards. This will be especially important in securing loans from foreign museums, so that objects removed from California many years ago can return home – at least for some time. The TF favors "open storage" of artifacts because it removes visual and psychological barriers to access.

- ☐ ☐ ☐ Partners: The TF anticipates partnerships with other institutions and organizations involved in the preservation of Native American heritage. This makes particular sense for State of California institutions like the State Library, State Archives, University of California, and California State University. The TF's intention is to enhance access to resources at these other institutions, not to duplicate their collections, programs, or services. The cultural center can serve as a first stop for researchers, and a trusted place for California Indians to seek information. The TF will contact each of these institutions about the potential for future collaboration.

- ☐ ☐ ☐ Object Conservation: *There is need in tribal museums for expertise in object conservation and preservation. The expertise developed and used at the cultural center should be shared with smaller museums in California that preserve and interpret Native American objects. Eventually, the cultural center should be a training center for care of cultural objects.*

- ☐ ☐ ☐ Repatriation: *Subsequent to the planning process in the early 1990s, guidelines for implementing federal laws about repatriation of Native American cultural objects have clarified that tribes have control over objects repatriated to them. Any role for the statewide cultural center in*

TASK FORCE REVIEW OF 1991 STUDY – DRAFT 1

the long-term management of repatriated objects would be at the discretion of the tribe(s) with right of possession. The center could be of service to such tribes by offering secure facilities for maintaining cultural objects in cases where the tribes have no facilities of their own.

- ☐ ☐ ☐ Priorities of Task Force: *The cultural resource and research facilities could be attempted before or after exhibition halls, outdoor exhibits, or conference facilities. The National Museum of American Indian established its Cultural Resources Center more than a decade before the large-scale museum for the general public was scheduled to open to visitors.*

4. INTERPRETIVE THEMES / INTERPRETATION

- ☐ ☐ ☐ Past and Present: The TF confirms the approach to interpretation that is reflected in the various planning documents to interpret both the history of indigenous people in California and the culture of California Indians today. The theme suggested previously, "A Persevering People," spans the range of the desired subject matter, but puts too much emphasis on hardship. A thematic statement that emphasized the richness and diversity of today's California Indian people would be more desirable.
- ☐ ☐ ☐ California Indian Focus: The TF is firm that interpretation will focus on Indian groups that are indigenous to the geographic area now defined as California. The cultural heritage of Indians from other parts of the United States or the World that now live in California will be a sub-story about contemporary Indian life. Practically speaking, this will mean that exhibits about non-California Indians, and events that are not Californian in origin (such as a Pow wow), will occur only as a portion of a larger schedule emphasizing California Indian culture.
- ☐ ☐ ☐ Indian Perspective: The TF shares the concerns articulated in the planning documents that the subject matter presented at the center should

TASK FORCE REVIEW OF 1991 STUDY – DRAFT 1

be from an Indian perspective. This will be especially apparent in an honest treatment of the Gold Rush period. The TF wants a reasonable balance between telling true stories and telling stories that will engage non-Indians in learning about the history of Indians in California.

- ☐ ☐ ☐ Local Tribes: Because respect for local authority and custom is so important to relationships between California Indian tribes, the TF wants the tribal culture from the area surrounding the center to be recognized in the interpretation. This may result naturally since proximity to the center will encourage greater participation in its programs by local people. Interpretation in outdoor demonstration areas, which could include traditional structures from tribes located far from the center itself, must balance the protocols of local people with the need to interpret all California groups.
- ☐ ☐ ☐ Regional Perspectives: The TF wants exhibits to reflect the perspectives of Indians from all parts of California. This will mean involving many people from throughout the state in exhibition and program planning and implementation. An exhibit area designated for changing exhibits from individual cultural groups would offer an opportunity for multiple stories to be told over time. In instances where a particular region or tribe is the subject of an exhibit, the story should originate with the people from that area. One possibility is to have several galleries based on bio-regions which would have oversight by tribes from that area.
- ☐ ☐ ☐ Cultures vs Political Organization: The TF recommends focusing on cultural identities rather than political identities for interpretive exhibits and programming. Participation by tribes and cultural groups that are not federally-recognized will be welcome.
- ☐ ☐ ☐ Exhibition Galleries: *The 1991 Study calls for at least three exhibit areas: 1) a permanent exhibit gallery that gives an overview for the general visitor and school groups, 2) a temporary exhibit area to house*

TASK FORCE REVIEW OF 1991 STUDY – DRAFT 1

exhibits originating from local California Indian museums or tribes, and 3) a temporary exhibit area to house larger-scale exhibits which could come from a variety of sources, including national or international museums. There would be some provision for display of contemporary art.

- ☐ ☐ ☐ **Task Force Priorities:** *Except for permanent exhibitions, it may or may not be necessary to have an over-arching interpretive theme for the center. This is something that may come out of the Master Planning process.*

5. PROGRAMS AND EVENTS

- ☐ ☐ ☐ **Multiple Purposes:** *The TF supports the kinds of programming and events outlined in the Study. Some programs or events may focus on a specific interest and serve specific stakeholders. However, the center's strength will be the programming that naturally serves multiple purposes and stakeholders. For instance, regularly-scheduled demonstrations by paid traditional basket-weavers for the purpose of educating the general public, would also support California basket-weavers and help perpetuate traditional skills. Another example would be a Big Time that was held at the request of Indian people, and would be attended by the general public.*
- ☐ ☐ ☐ **Personal Services:** *The 1991 Study emphasizes interpretation delivered in-person such as storytelling, nature walks, campfire talks, hands-on demonstrations, and artist-in-residence programs. An educational encounter with a trained and inspiring individual can have a long-lasting effect on a visitor. Participation of California Indians that have first-hand knowledge of the subject is important to the authenticity of this kind of experience.*
- ☐ ☐ ☐ **Task Force Priorities:** *The kinds of programs and events that can and/or should be offered initially, will influence and be influenced by the development phases for the center's facilities. After the site is selected, it*

TASK FORCE REVIEW OF 1991 STUDY – DRAFT 1

will be important to identify some interim public uses.

Education

- ☐ ☐ ☐ School Programs: The TF believes that education of school children (K-12) is one of the most important functions of the new center. The accommodation of large numbers of school groups must be taken into account for both facility design and program planning. Some TF members see a role for the center in development and implementation of K-12 curriculum on Native Americans.

- ☐ ☐ ☐ Past vs Present: The TF does not wish to support programs described in the Study – such as living history and environmental living programs -- that present Indians as costumed characters from the past or suggest that Indian culture can be understood by pretending to live like historic Indians for a period of time. Past practices are an appropriate subject for interpretation, but should be presented from a contemporary point-of-view.

- ☐ ☐ ☐ Internet / Distance Learning: *The internet has created possibilities for programming that were not fully understood at the time the Study was written. Museums now typically use the internet for public information, teaching, and sharing cultural objects which otherwise might remain unknown in storage. Database networks that share research materials of multiple institutions – particularly photographic collections – are becoming an important means of information sharing, and are an efficient way to serve people who live in rural areas. Distance learning which connects classrooms via video link to teachers or specialists in distant locations is another way the center can serve the entire state more equitably. These newer modes of connecting with the public should be developed fully at the center.*

- ☐ ☐ ☐ Statewide vs Local: *The center is primarily a statewide institution that*

TASK FORCE REVIEW OF 1991 STUDY – DRAFT 1

has a secondary role in the local community. The primary focus of the center's educational efforts will be the provision of educational opportunities for interested people throughout the State. Never the less, the center will inevitably be patronized by school and community groups that live close by in greater proportion than those who live far away, and these visitors should be accommodated appropriately. Also, there may be occasions when local community outreach is desirable to support local partnerships or increase attendance revenue. The local outreach programs described in the Study will be given lower priority for early implementation than other educational efforts. See Internet / Distance Learning above.

Shared Learning

- ☐ ☐ ☐ **Forum for Cultural Heritage:** The TF believes that an important role of the Center is to provide a venue for discussion about cultural matters of importance to California Indians. The actual subject matter can and should vary, but precedence should be given to programs and events that perpetuate cultural traditions, highlight cultural expression, advance understanding and interpretation of Indian culture, and train stewards of cultural resources. Professional meetings, summits, and symposia should be encouraged. A full complement of meeting rooms, lecture hall, and multi-purpose areas at the center will be needed to support this function. Some TF members feel these facilities should precede exhibits in phasing the project.

- ☐ ☐ ☐ **Expertise of Many:** Training conducted at the center should draw upon the expertise of many. This would include traditional cultural specialists. In some cases, training programs would be sponsored and taught by the center staff – such as workshops for teachers about how to use the center to support classroom curriculum. In some cases, people from outside the center would provide the expertise and make the presentations – such as a workshop by a tribal museum about how to establish an oral history documentation program. There would also be instances where the center is used by another organization for its own (not public) purposes – such as workshop conducted by an Indian basket-weavers organization for its own members, or a graduate seminar offered by a university. The center –

TASK FORCE REVIEW OF 1991 STUDY – DRAFT 1

when fully developed -- could become an important national resource for training Native American museum professionals.

Cultural Practices

- ☐ ☐ ☐ **Demonstrations:** The center will serve as a venue for tribes and individuals from all California to share traditional practices from their areas with people from elsewhere in the state. This would be of great interest to other California Indians and non-Indian visitors, and would encourage and support the continuance of traditional skills. Some activities could be done indoors, particularly in bad weather. The outdoor areas will be particularly well suited for very active demonstrations such as games, fishing, and boating. The demonstration area(s) will be designed in consultation with the leaders of the dance group and singers that would use them. Guidance will also be sought from traditional leaders about appropriate activities, identification of knowledgeable demonstrators, and establishing protocols.

- ☐ ☐ ☐ **Private Ceremony:** The TF expects that the center will have areas for tribes to use privately if they wish. This would include a room in or near the curatorial facilities for prayer or blessings involving cultural items from the collections, and an area outside where a ceremony could be restricted to tribal members and last beyond normal open hours for the public. These areas will be designed with the guidance of the traditional leaders that would know the features needed.

- ☐ ☐ ☐ **Overnight Accommodations:** The Study emphasized the importance of camping facilities so that tribal people from distant locations could participate fully in the center activities conveniently and inexpensively. Depending on the location of the center, the TF thinks it may be possible to fill this need by making arrangements with an adjacent campground or other economical lodging near the center instead. If so, it would still be necessary to provide for an overnight presence at a ceremony site.

TASK FORCE REVIEW OF 1991 STUDY – DRAFT 1

Celebrations and Recreation

- ☐ ☐ ☐ **Celebrations:** The center will provide a venue for California Indians and the general public to gather for special events and celebrations relating to the mission of the center. Priority will be given to events organized by California Indians, such as Big Time, or events that are about California Indians, such as Honored Elders Day that is currently held annually at the State Indian Museum in Sacramento.
- ☐ ☐ ☐ ***Private Events:*** *Because of its architectural distinction and quality facilities, the center will be sought for private special events that are not related to the mission of the center. Accommodating such events can expose people who might not visit the center otherwise to its benefits, associate the center with meaningful occasions for the individuals attending, and bring in needed revenue. If attempted, care should be taken that private events do not detract from the purpose or mission of the center. The Monterey Bay Aquarium is an example of a museum offering a dramatic setting for private events.*
- ☐ ☐ ☐ ***Park Uses:*** *The natural features and the special sense of place desired as a setting for the center, will attract people who want to rest and rejuvenate in the beautiful grounds surrounding the buildings. This is an appropriate use and is consistent with the image of the center as a welcoming place to visit. Accommodations for picnics, paths for walking, and benches placed for resting and contemplation should be provided.*

6. GOVERNANCE / OPERATIONS

- ☐ ☐ ☐ **Indian Involvement:** The TF strongly agrees with the Study that California Indian involvement throughout the center -- at the professional, advisory, and volunteer levels -- is essential to its proper functioning. This is important so that California Indians have authority over how their own heritage is interpreted and presented to the public.

TASK FORCE REVIEW OF 1991 STUDY – DRAFT 1

- ☐ ☐ ☐ Partnership w California State Parks: Although the earlier planning documents discuss possible alternatives for supporting the center in State government, SB 2063 determined that it will be administered within the California State Park System. The TF believes that California State Parks has experience and infrastructure that will be useful in establishing the center. However, both the TF and State Park managers agree that the center cannot be operated as a traditional State Park, and that a partnership form of governance with the California Indian community is necessary to the center's success. Such a partnership must ensure that California Indians can influence the direction of the center, possibly through a governing board of tribal representatives. This board may or may not be the same as that for the Foundation. See Foundation below.
- ☐ ☐ ☐ Foundation: The TF agrees with the 1991 Study and common practice that a non-profit foundation is needed to support the new center. The TF believes the establishment of the foundation is a high priority so that fundraising can commence. The foundation may exist solely as a support organization, or may have some responsibilities for governance of the center. See Partnership above. The TF will recommend the means for developing the foundation, and the make-up and selection of its founding board of directors.
- ☐ ☐ ☐ Priorities for the Task Force: The TF believes the establishment of the foundation is a high priority so that fundraising can commence. Site selection will influence discussion of operations and, possibly, governance. See Neighbors/Partners above. The TF duties are complete once State Parks adopts a governing structure for the completed cultural center.